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METHODIST MAGAZINE,

FOR SEPTEMBER, 1821.

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Divinity.
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From the London Methodist Magazine.

A SERMON

*Preached in the Parish Church at Madeley, Shropshire, Dec. 1761, by
the Rev. JOHN FLETCHER, and never before published.*

(This Sermon is here inserted as a specimen of the earnest and faithful manner in which the Author was accustomed to warn the wicked of the error of their ways, and to testify the gospel of the grace of God.)

And thou shalt speak my words unto them whether they will hear, or whether they will forbear, for they are most rebellious,—Ezek. ii. 7.

LAST Sunday I delivered to you, my dear brethren, the most awful message that was ever sent from *God*, the mighty God, to his undone creature *man*. I offered you *life* in his name, and upon his terms: I offered you Jesus Christ, the Prince of *life*, “the way, the truth, and the *life*.” I besought you to enter into covenant with him, yea, to accept your Maker for the husband of your souls, that being espoused and joined to him in one spirit, you might for ever dwell in him and he in you. How you received the message, whether you heartily accepted the gracious proposal, and have walked since as people who are new creatures in Christ; or, whether the impressions which I would hope were made on some of your hearts, have already vanished away like the early dew, is not my business to determine. Another messenger of the Lord, death, follows me. He will, ere long, summon you to the bar of Him, who knows men’s hearts, and judges righteous judgment. There you will give an account of your accepting or rejecting the message I delivered to you in his name; there you will find (may it not be to the endless confusion of any one!) that the matter was indeed for life and death, for eternal life or eternal death. However, as it is to be feared, that the last sermon we have heard, and the last communion we have received, have not had a better effect upon most of us than the foregoing ones; the want of outward reformation among us

last week having visibly betrayed the want of inward conversion, I propose to-day to expostulate with these my unconverted hearers, and to show them that, notwithstanding their coming now and then into the house of the Lord, they are *most rebellious* against him. The task is not pleasant to me, nor do I suppose it will be so to you; but be this as it may, it must be performed; and though it be not agreeable, I trust it will be useful, the bitterest medicine often proving best for the soul as well as the body. And if any of you, my brethren, suppose we choose uncomfortable subjects, because we love to displease our hearers; not to mention that it is very unlikely ministers should thus endeavour to set their flocks against them; I answer, that we are the servants of God, and servants must not do what they please, but what their master commands, whether it be agreeable or disagreeable to them or to others. Our heavenly Master himself preached to *convince* and reprove as well as to comfort, his hearers, and he will have his servants do the same; witness the commission God gave again and again to Ezekiel in the chapter whence the text is taken. "Son of man, they are stiff-hearted children, whom I send thee unto, and thou shalt say unto them, *Thus says the Lord*, whether they will hear, or whether they will forbear, for they are most rebellious." Having, therefore, last Sunday, invited you to accept of Jesus Christ, and come to the marriage-feast of the Lamb upon gospel terms, I know not how I could one day answer it to God and your own souls, were I not to testify to those, who make light of the invitation, whether they will hear or whether they will forbear, that they are most rebellious. Bear with me, my guilty brethren; and if you regard not my apology, regard, at least, the command given to Ezekiel in the text, and in him to all the ministers of God's word. 'There we are sent to our stiff-necked hearers' and whether they will hear, or whether they will forbear, we are commanded to say unto them, "Thus says the Lord, you are a most rebellious house." Permit me, therefore, my brethren, to consider myself, at this time, as an advocate of God, as one employed to plead against you who are such, and to charge you with nothing less than being rebels and traitors against the sovereign Majesty of heaven and earth; Yes, did the noblest blood run in your veins, and were your seat among princes, it would be necessary you should be told, and told plainly, you are most rebellious: you have broken the law of the King of kings, and by the breach of it you are become liable to his righteous condemnation, and are not in earnest to recover his favour.

Were not you born the natural subjects of God, born, as his creatures, under the indispensable obligations of his law? Does not your rational nature, whereby you are made capable of receiving law from God, bind you to obey it? And is it not equally

evident and certain that you have not exactly obeyed this law; nay, that you have violated it in many aggravated instances?

Will you dare to deny this? Will you dare to assert your innocence? Remember, it must be a complete innocence; yes, and a perfect righteousness too, or it can stand you in no stead farther than to prove, that, though condemned sinners, you are not quite so criminal as some others; and, although dying unpardoned, will not have quite so hot a place in hell as they. And, when this is considered, will you plead *not guilty* to the charge? Search the records of your own conscience, for God searcheth them; and ask it seriously whether you have not sinned against God. Solomon declared in his days, there was not a just man upon earth, who did good and sinned not. And the apostle Paul testified that all had sinned and come short of the glory of God; that both Jews and Gentiles (which you know comprehends the whole human race,) were all under sin. And can you pretend any imaginable reason to believe the world is grown so much better since their days, that any should now plead his own case as an exception? Or will any of you presume to arise in the face of the heart-searching Majesty of heaven, and say, "I plead *not guilty*, I never rebelled against God, I never broke his righteous law?"

Supposing you never allowed yourself to blaspheme God, to dishonour his name by customary swearing, or grossly to violate his Sabbaths, or commonly to neglect the solemnities of his public worship. Supposing again, (and O that there were room to suppose this of every one!) that you have not injured your neighbours in their lives, their chastity, their character, or their property, either by violence or by fraud; and that you never scandalously debased your rational nature, or that of any man, by that vile intemperance which sinks a man below the worst kind of brutes; supposing all this, can you pretend that you have not in smaller instances violated the rules of piety, of temperance, and of chastity? Is there any one person who has intimately known you, that would not be able to testify you had said or done something amiss? Or, if others could not convict you, would not your own heart do it? Does it not prove you guilty of pride, of passion, of sensuality, of an excessive fondness for the world and its enjoyments; of murmuring, or at least of secretly repining against God under the strokes of an afflictive providence; of mis-spending a great deal of your time; of abusing the gifts of God's bounty to vain, if not in some instances, to pernicious purposes; of mocking him when you have pretended to engage in his worship, drawing near to him with your lips, while your heart has been far from him? Does not your conscience condemn you of some one breach of the law at least? And by one breach of it does not the Holy Ghost bear

witness, (James ii. 10,) that you are become guilty of all, and are as incapable of being justified before God by any obedience of your own, as if you had committed ten thousand offences? But, in reality there are ten thousand and more to be charged to your account. When you come to reflect on all your sins of negligence, as well as on your voluntary transgressions; on all the instances in which you have failed to do good, when it was in your power to do it; on all the instances in which acts of devotion have been omitted, especially in secret; and on all those cases in which you have shewn a stupid disregard to the honour of God, and to the temporal and eternal happiness of your fellow-creatures;—when all these, I say, are reviewed, the number will swell beyond all possibility of account, and force you to cry out “I am rebellious, most rebellious, mine iniquities are more than the hairs of my head.” They will appear in such a light before you that your own heart will charge you with countless multitudes; and how much more than that God, “who is greater than your heart, and knoweth all things.”

And say, my fellow-creatures, is it a little thing that you have presumed to set light by the authority of the God of heaven, and to violate his law, even if it had been by mere carelessness and inattention? How much more heinous then is the guilt, when in so many instances you have done it like an audacious rebel knowingly and wilfully? Give me leave seriously to ask you, and let me entreat you to ask your own souls, “Against whom hast thou magnified thyself? Against whom hast thou exalted thy voice, or lifted up thy rebellious hand? On whose law, O sinner, hast thou presumed to trample? and whose friendship and enmity hast thou thereby dared to affront? Is it a man like thyself that thou hast insulted? Is it only a temporal monarch? Only one who can kill the body, and then hath no more that he can do?” Nay, sinner, thou wouldst not have dared to treat a temporal prince as thou hast treated the King Eternal, Immortal and Invisible. No price could have hired thee to deal by the majesty of an earthly sovereign as thou hast dealt by that God before whom the cherubim and seraphim are continually bowing. Not one opposing or complaining, disputing or murmuring word is heard through the many millions of the heavenly host, when the intimations of their Maker’s will are published to them. And who art thou, O wretched man? who art thou, that thou shouldst oppose him? that thou shouldst oppose a God of infinite power and terror, who needs but exert one single act of his sovereign will, and thou art in a moment stript of every possession; cut off from every hope; destroyed and rooted up from existence if that were his pleasure; or, what is inconceivably worse, consigned over to the severest and most lasting agonies? Yet this is the God whom thou hast offended; whom thou hast affronted to his

face, presuming to violate his express laws in his very presence. This is the God against whom thou hast not only rebelled, but whose gracious offers of mercy in the Son of his love thou hast carelessly rejected. This is the God before whom thou standest a convicted criminal; convicted not of one or two particular offences, but of thousands and ten thousands, yea of a course of rebellions and provocations, in which thou hast persisted more or less ever since thou wast a child; and the particulars of many of which have been attended with aggravating circumstances. Reflect on particulars, and deny the charge if thou canst.

(To be concluded in the next.)



Biography.



For the Methodist Magazine.

MEMOIR OF REV. RICHARD EMERY.

RICHARD EMERY, the youngest son of John and Abiah Emery, was born in Haverhill, West-Parish, Massachusetts, Nov. 23, 1794. March 1797 his parents moved with him to Orford, on Connecticut river, in Grafton county, New-Hampshire. Here he was carefully brought up by the most tender and indulgent parents, who watched over his rising years with all that solicitude peculiar to piety, and parental affection. Nor were these affections placed on a son from whom they met no return. He was deserving of love, and as capable of returning as of receiving it.

But no very remarkable circumstance occurred in his life until in 1810. This year a very gracious work of God took place in Orford, in which He was pleased to use as instruments the preachers then travelling Landaff circuit, in which Orford is included. Among others in this gracious work, our departed brother was, by the influence of the Divine Spirit, brought to see the corruptions of the human heart, and to realize the necessity of an application of that "Blood which cleanseth from all sin," and makes the wounded whole. This he sought, and, blessed be God, he sought not in vain, Jesus had compassion. He graciously looked upon him, and

* * * * "All the clouds

"Which conscious guilt spread o'er the shuddering soul

"Vanish'd before his reconciling eyes."

Being brought to the enjoyment of Divine grace himself, he soon felt a solicitude for others. After suitable trial and application he was licensed to exhort, and he improved his gift

until the autumn of 1811. His expanding mind could no longer be confined to limits so contracted. He saw the "fields white and ready to the harvest," and was anxious to "go in and labour." His parents were made acquainted with these exercises. They saw him but a youth with hardly the experience of seventeen years, and having been accustomed to associate with the idea of the ministerial profession that of a collegiate education, of which he was destitute, they thought him but poorly qualified for so important a work. They informed him that they should not oppose him in his design, but if consistent with his feelings to defer the work till he could graduate at College, they would defray the expense. He gratefully acknowledged this expression of parental kindness, but urged an impressive sense of immediate duty to his God and his fellow men, as an argument for not delaying, and that "he might die before his term at College expired." They saw his anxiety, and had too much confidence in his piety and sincerity, and too much regard for the cause of God, to lay any restraint upon him. It being in the interval of Conference, they committed him to the care of Rev. Solomon Sias, who then presided over that district, with whom he travelled a few weeks, and was then by him appointed to Tuftonborough circuit, until the next Conference.

June, 1812, he was admitted on trial at the New-England Conference, at Lynn, Mass. and appointed to Bridgewater circuit, N. H. district, with Rev. J. W. Hardy. In 1813 he was appointed to the charge of Pembroke circuit: 1814 he was ordained deacon at the Derham Conference, in Maine, and appointed to Scituate on Boston district, Mass. 1815 he was appointed with Rev. J. W. Hardy to Sandwich and Falmouth, Mass. The latter part of this year he filled a station in Boston. 1816 at the Bristol Conference in Rhode Island he was ordained elder, and appointed to Somerset, Mass. In 1817 he was returned on the Minutes superannuated, and on the 19th of Nov. was married to Miss Betsy Hardy, who had distinguished herself as a worthy member of the church for some years, and is now left to mourn an irreparable loss. In 1818 he was returned superannuated: 1819 was supernumerary on Landaff circuit: 1820 was again returned superannuated.

So far as the writer of this memoir has been acquainted with the labours of our departed brother, and the stations he has filled, he met with a universal acceptance. He always went with cheerfulness to his appointments, and filled them as a minister ought; and at the expiration of the year he left them followed with the prayers and good wishes of the hundreds to whom by the grace of God he had been a blessing.

The complaint which led to his death, seems to have been a weakness at the lungs, attended with raising and spitting blood.

This manifested itself in the early part of his ministry, and had he then retired from the field entirely, he probably might have protracted his life for many years. But the sense he had of the worth of souls was too powerful an incentive for him to resist. And although he circumscribed his labours considerably in his supernumerary and superannuated relation, yet he was then by no means silent. When his strength would admit he proclaimed from the fulness of his heart "the unsearchable riches of Christ," and the eternal glories of the salvation of God to his dying fellow mortals. He thought indeed no sacrifice too great for him to make for the spiritual interest of his fellow men, nor did he regret these exertions on his death bed.

His complaint baffling all medical exertions, his last resort, was, now, in compliance with the advice of his physicians, to travel to the south. It was hoped a warmer climate would effect that which every else thing had failed to do. But to this measure his nearest friends objected, correctly judging that nature was too far exhausted to sustain the fatigues of a long journey. In this, however, he relied more on the judgment of his physicians than any others. Accordingly, having made the necessary arrangements, on the 25th of September, accompanied by his wife, he took his leave of his parents and friends in Orford, relying for protection on Him who had said, "Lo, I am with you." He commenced this journey under extreme debility, being unable to guide his chaise, or to speak above a whisper without great inconvenience. He travelled by slow stages, and on the 12th of October had advanced but one hundred and eighty miles. He was now in Wethersfield, Connecticut. Here he called for the purpose of obtaining refreshment and rest, intending to pursue his journey; but on lying down he began to bleed at the lungs profusely. By this he was too much exhausted to pursue his journey any further that day. The next morning he was more easy, and his physician advised him to continue there a few days, and then pursue, if able, his journey. But at five o'clock in the afternoon, he bled again. He made such copious discharges of blood, as reduced him to a state of great weakness. His prospects of proceeding on his intended tour were now entirely blasted, so that he regretted leaving his own house and country. Each succeeding day weakened the springs of life, and threw darker clouds over his path. What now remained was, to compose his mind to peace, arrange his temporal concerns, and throw himself entirely into the hands of his God. He prayed for his parents and absent friends, particularly for his two children, which he had left behind, and whom he expected to see no more. To one who had had so many presages of death the subject could not be new to him. And although in the first part of this confinement he did not

find his mind perfectly free from all embarrassments, yet he knew in whom he had believed, and was soon enabled to exercise that faith in God, which brought him undisturbed peace of mind. He remained at the place where he was first confined fifteen days, at the end of which (it being a public house) he was removed in a chair across the street to the house of the Widow Rockwell, a member of our church. Here he continued until he ended his sufferings and life together, on the 7th of January 1821, at half past eleven in the evening.

Perhaps I cannot better describe the exercise of his mind during his confinement in this place, than by incorporating some items taken by a Baptist Sister in the neighbourhood, who manifested her love to Christ by frequently visiting and attending on His afflicted servant.

She observes, October 15th I went to see brother Emery, and found him quite feeble, I asked him if he could say as did the adorable Jesus, "Father not my will but thine be done." He replied, "I think I can. Although when I think of my dear children and friends at home I feel a desire to return; but I desire to be swallowed up in the will of God. The Lord can take care of my children, and it is no matter where I lay my body." Sabbath evening I watched with him, and felt it a great privilege that I could administer some relief to one of Christ's suffering members. When wiping the sweat and tears from his face I said THERE "all tears shall be wiped away." He answered, and Saints no more go astray. This night he had two turns of raising blood; he said he was standing almost on the brink of Jordan, and if he was admitted into the New-Jerusalem, it would be entirely through the atonement of Christ. Once he observed I have had many conflicts, but the enemy is now driven away.

When a neighbour brought him some cordials, he said, "How good the friends are, may God reward them,—O he will reward them." When one called to see him, he said, "O how precious are the souls of sinners," and burst into a flood of tears. After the gentleman retired, he observed to his wife, "how painful it was to be confined and unable to labour in God's vineyard, and with what pleasure he would wear himself out again were it possible." At another time he said, "O how sweet is the name of Jesus; he is worthy of all praise from every creature, bless the Lord O my soul, and all that has breath praise him." He asked what time it was? I asked if the time passed too slowly? he replied, "O no! I desire to be patient and wait till my change comes." His wife said to him, my dear, I am sorry to see you suffer so much. Looking up, he said, "Are you not sorry we have sinned so much?" January 4th he was extremely feeble, but his soul seemed to be raised to God in pray-

er, he exclaimed, "O my Lord! when wilt thou come and release me from this prison, this house of clay. He seemed desirous of his departure, and earnestly plead with God that it might be soon, but not impatiently, adding, "not my will but thine be done." The Lord now manifested himself in an eminent and gracious manner.

He exclaimed in raptures of joy, "O Saviour! some humble seat in thy kingdom will be enough for thy servant; O sweet heaven! this is a foretaste of heaven—this is heaven begun below—my soul longs to depart and be at rest with thee; glory, glory, to God! He now seemed enraptured with the love of God, and proclaimed his praise as long as his strength would admit. We now saw this verse verified,

"Jesus, the visions of thy face,
Have overpowering charms,
Scarce shall I feel death's cold embrace,
If Christ be in my arms."

I sang the verse, and offered him a little wine, he said, "no, let me feast; the love of God is better than wine." At another time his wife asked him if his mind was still staid on God; addressing her, he said, "Betsy, I leave you in the hands of God; let this be your consolation, that I am happy. The Lord is good, he has been with me and comforted me in all my distresses; he has not left nor forsaken me." January 6th he failed fast, his distress and struggles were great; the sweat was forced from every pore. His wife told him his change was near. He replied, "if the messenger should come this night it would be joyful tidings." January 7th at 11 o'clock in the morning the neighbours came in to witness the closing scene. He, however, revived a little and said, "I have not strength to speak to these spectators, but mortality must speak to them." In the evening, a little before his departure, he prayed God to strengthen him to speak to the people, who had again come in to see him die. He could say but little, it being with extreme difficulty that he could obtain his breath. However, he told them it would be wise to seek a preparation for death while in health. He said, the Father of mercies had ever protected him, and now he felt the love of God to be sweeter than life and stronger than death; adding, "my soul is wrapped in the visions of God's love." These were his last words. About one hour from this, after some struggles, he breathed his last, at half past eleven o'clock in the evening, aged twenty-six years one month and fourteen days.

Thus closed the life of our beloved brother Richard Emery. As a son he was obedient and respectful; as a husband he was affectionate and kind; as a parent he was mild and attentive. He fell at a distance from his parents and his home, but his God was with him, and death could not make him afraid. As a dis-

find his mind perfectly free from all embarrassments, yet he knew in whom he had believed, and was soon enabled to exercise that faith in God, which brought him undisturbed peace of mind. He remained at the place where he was first confined fifteen days, at the end of which (it being a public house) he was removed in a chair across the street to the house of the Widow Rockwell, a member of our church. Here he continued until he ended his sufferings and life together, on the 7th of January 1821, at half past eleven in the evening.

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ciple of Christ he possessed a warm heart, and was devoted to the cause of his Divine Master ; and had his health admitted we think he must have been a most useful labourer in the vineyard of his Lord.

His life was an ornament to his profession, and his example highly worthy of imitation. He chose the path of self-denial, was unassuming and modest. As a preacher, his manner was solemn, distinct and clear. He did not affect to appear great, but delivered good sense in an impressive manner. He was firm in his sentiments, but scrupulously avoided censuring others. He possessed a strong attachment to the church with which he was connected, and had the greatest affection for the itinerant ministry. The cause of God lay near his heart, and he thought no sacrifice too great for the spiritual welfare of his fellow-men. His zeal for God was unabated, and even when near unto death, his watchers witnessed his frequent attempts to preach in his sleep. He was a warm and constant friend, a real confidant, an affectionate brother, a bright and shining light, beloved in life and lamented in death. He died in belief of the doctrines he had taught.

It may seem a mysterious providence that he should leave his own house, where he had spent the three last years of his life, to die at a distance from home, and among entire strangers. It now appears that God had a wise and gracious end in view ; he would honour his servant and glorify his own name by making him the happy instrument of good to a people afar off. And while it is acknowledged with the deepest gratitude and the most undissembled affection by the relations of our departed brother, and by the preachers of the New-England Conference, that the people of Weathersfield manifested every expression of attention and kindness during his long and painful sickness in that place, it is also to be recorded that God did not suffer their kindness to pass unrewarded. The almost unparalleled patience and fortitude with which the dying stranger supported the most extreme pains and met the falling shafts of death, was to the people of Weathersfield a powerful lesson of instruction ; it plead to the heart and carried an evidence of the worth of that religion which alone can support the dying. Many of them yielded to the force of this evidence, and made haste to God for help. He was entreated, and stretched forth his hand in mercy ; and we are informed a gracious reformation has taken place among them.

JACOB SANBORN.

Scripture Illustrated.

Extracted from Dr. A. Clarke's Commentary.

ILLUSTRATION OF HEBREWS I. 3.

The brightness of his glory] Απαυγασμα δόξης αὐτοῦ. The resplendent out-beaming of the essential glory of God. *Hesychius* interprets ἀπαυγασμα by ἡλίου Φέγγος, the *splendour of the sun*. The same form of expression is used by an apocryphal writer, *Wisdom*, chap. vii. 26. where, speaking of the uncreated wisdom of God, he says, "For she is the *splendour of eternal light*, ἀπαυγασμα γὰρ ἐστὶ Φωτὸς αἰδίου, and the unsullied mirror, of the energy of God, and the image of His goodness." The word αὐγασμα is that which has splendour *in itself*: ἀπαυγασμα is the splendour *emitted from it*: but the *inherent* splendour and the *exhibited* splendour are radically and essentially the same.

The express image, of his person] Χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, the character or impression of his hypostasis or substance. It is supposed, that these words expound the former: *image* expounding *brightness*; and *person*, or *substance*, *glory*. The *hypostasis* of God is that which is essential to Him as God; and the *character* or *image* is that by which all the likeness of the Original becomes manifest; and is a perfect *Fac Simile* of the whole. It is a metaphor taken from sealing; the *die* or *seal* leaving the full impression of its every part, on the wax to which it is applied.

From these words it is evident, 1. That the apostle states Jesus Christ to be of the *same essence* with the Father, as the ἀπαυγασμα, or *proceeding splendour*, must be the same with the αὐγασμα, or *inherent splendour*.

2. That Christ, though proceeding from the Father, is of the same essence: for if one αὐγή, or *splendour*, produce another αὐγή or splendour, the produced splendour must be of the same essence with that which produces it.

3. That although Christ is thus of the same essence of the Father, yet He is a *distinct Person* from the Father; as the splendour of the sun, though of the same essence, is distinct from the sun itself; though each is essential to the other: as the αὐγασμα, or *inherent splendour*, cannot subsist without its ἀπαυγασμα, or *proceeding splendour*; nor the *proceeding splendour* subsist without the *inherent splendour* from which it proceeds.

4. That Christ is *eternal* with the Father, as the proceeding splendour must necessarily be coexistent with the inherent splendour. If the one, therefore, be *uncreated*, the other is *uncreated*; if the one be *eternal*, the other is *eternal*.

The Attributes of God Displayed.

SAGACITY OF A DOG.

"I WILL here mention a sagacious dog, which I frequently saw at the Piazza de Spagna, at Rome, where he took his station, and, on perceiving any one stand still, used to look him full in the face, and begin to bark. In this formidable manner, he accosted me one day, as I was conversing with an old priest, who had long been resident at Rome, and was well acquainted with the dog's sagacity. He informed me, that the only way to get rid of him was, to give him a piece of money called a biocca, equal to an English penny. This I did, by throwing it on the ground, as the most prudent method; the animal's countenance denoting rather fierceness than good nature. He immediately took it into his mouth, and turning the corner of an adjacent street, entered a baker's shop, where he stood on his hinder legs, and, depositing the money on the counter, received a small loaf in return, with which he walked off, to my great amusement and admiration. The dog was in excellent case; and on inquiry, I found he came on a similar expedition almost every day in the week to this baker's shop." [From *Milford's Tour*.]

REMARKABLE INSTANCE OF ATTACHMENT IN A BIRD.

IN the Menagerie of the Jardin des Plantes at Paris, there is a large bird, called by Naturalists the Bengal Crane, but which is known on the coast of Africa by the name of Marabou. Its bill is very strong, of great length, and sharp pointed; and its head, when held upright, is as high as a man's. This bird was brought from Senegal by M. Valantin, a merchant, who, during the voyage, bestowed on it all the attentions necessary for its preservation; and it was given by another person to the Museum of Natural History. Two years after he had parted with his marabou, M. Valantin, on his arrival at Paris, determined to pay it a visit. He accordingly repaired to the Menagerie; on entering, he found the bird surrounded by spectators, who, however, kept at some distance, as it was dangerous to approach too near. Judge, then, of the surprise of all the bystanders, when they saw M. Valantin go into the marabou's cage. They all censured his rashness, fearing lest he should be assailed by the bird's terrible beak. The marabou, on the contrary, suffered itself to be approached, caressed, and embraced; and knew again the voice which soothed it with kind and friendly language. It was a curious, nay, almost an affecting sight,

to behold this huge biped, sometimes in the arms of its former master, heaving deep sighs ; sometimes gently disengaging itself, and twining round him ; at the same time uttering a plaintive clucking, followed by repeated chattering of its bill. These various actions produced a deep impression on the spectators, who looked upon them as signs of gratitude as unequivocal as any that could have been given by man.

The Grace of God Manifested.

For the Methodist Magazine.

A SHORT ACCOUNT OF THE LIFE AND DEATH OF MRS. SALLY AGARD.

SALLY AGARD was the daughter of John and Lowly Stone, of Litchfield, Connecticut, and was born Sept. 25, 1785. She was blest with a religious education, and was much respected by her acquaintance. She gave, however, no evidence of religious impressions, which were lasting, until July 1, 1808, when she attended a Camp-Meeting in Sharon, Connecticut.— Though led to this place merely from curiosity, it proved the means of her conversion. The morning after the meeting commenced, she was persuaded by her pious sister to join in a prayer-meeting. Here the Spirit of the Lord so operated upon her heart, that, under a sense of condemnation, she cried aloud to God for mercy, while others were engaged in ardent intercessions at the Throne of grace on her behalf. In a few hours her soul was delivered from the burden of guilt, and she was enabled to rejoice in God her Saviour. On her return home she freely declared what God had done for her soul, thus, “with the mouth making confession unto salvation.” Soon after she joined the Methodist Church, of which she proved a worthy member.

About this time her health began to decline. She continued stedfast in the faith, and diligent in the use of all the means of grace. At a Camp-Meeting in Rhinebeck, state of New-York, the Lord deepened His work of grace in her heart, so that her joy appeared to be full. From this time she seemed ripening for glory.

In November following, according to a previous engagement, she was married to Mr. Samuel Agard of Catharine, York state, to which place she was shortly removed. She was now called to exemplify the Christian principles and character, in a new relation of life ; and, as her husband did not profess experimental godliness, she had to encounter trials of a new kind ; but her

trust was in God, to whom she cleaved with full purpose of heart, and was accordingly abundantly supported and comforted. It ought, however, to be observed, that notwithstanding Mr. Agard did not enjoy religion, he manifested a regard for it, and assisted his wife in attending upon the stated ordinances of God; but, in consequence of ill health, and other reasons, she was, in some measure, prevented from enjoying those privileges as often as she wished. She, nevertheless, was faithful in her private devotions, and in discharging the various duties of life. In this she enjoyed consolation.

Feeling much for the moral and eternal state of her unconverted husband, she was excited to pray often for his salvation. She frequently told him, that if any thing made her desire to live, it was to see him happy in the love of God. For this, therefore, she ardently prayed, and her prayers were finally answered.

The disease with which she was afflicted, the consumption, caused her to suffer much pain and distress; but in the midst of all, she evidently increased in faith and love, and was truly a pattern of piety and patience. Her zeal for God, and her activity, as far as her declining health would permit, in His service, made her very useful to society. Though her bodily strength was much exhausted, on Sept. 26, 1811, she, in company with her husband, attended a Camp-Meeting which was held in the town where they resided. Here she laboured hard for the salvation of souls, and great was her faith in God. Some remarkable instances of answers to her prayers were witnessed at this memorable meeting. Among others, I will relate the two following.

A young man of her acquaintance was suddenly convicted of sin, and in anguish of soul, cried to God for help. While in this keen distress, many prayed for him, seemingly to no purpose. In the meantime our departed sister was earnestly engaged in his behalf. She at length arose from her knees, and said, "Brethren, God has given us the victory!" This she repeated three times. In a few moments, the young man himself arose, and declared that God had given him the remission of his sins. The other was her husband; who, on the last morning of the meeting, found him of whom Moses and the Prophets did write. Although extremely weak in body, she had wrestled in prayer for him almost the whole night. The Lord answered her importunities, by putting a new song into his mouth, and giving her the participation of his joys. Several others, through her instrumentality, as they have since acknowledged, were powerfully awakened to a sense of their lost condition.

It was now evident that she was fast verging towards the eternal world; and she witnessed the silent approaches of death with the utmost fortitude and calmness, often speaking of her approaching dissolution with Christian composure, in the full hope of a blooming immortality. Death, indeed, had no terrors for her. Her conversation was chiefly concerning religion and heaven. A cheerful solemnity was visible upon her countenance, and sweetened her society to her friends and acquaintances. Holiness was her constant theme. It was her motto. She often said that her time on earth was short. The last Love-Feast she attended, she observed that she should never attend another. Though her spiritual conflicts were at times severe, and thereby tested the genuineness of her faith, yet she triumphed in God her Saviour in the midst of them all.

When suffering great pain and distress, she would sing,

"The more my sufferings here increase
The greater is my future bliss," &c.

"So be it then, if thou ordain
Crown all my happy life with pain
And let me daily die," &c.

For three weeks before her confinement, she declined fast, and on the morning of that day she assisted in preparing breakfast, and then observed it would be the last time she should assist in that work, which proved true; for the day following we were alarmed by witnessing the blood issuing from her stomach, which so weakened her as to confine her to the bed. On being asked if she were willing to die, she replied, "O yes!" Her husband asked, if deprived of her speech, what signal she would give to denote her happiness in God, and prospects of glory? She said, "I will raise my finger." Accordingly, a short time before her death, the neighbours being called in to witness her last struggle, being speechless, to our great joy she repeated the signal several times.

Contrary to our expectations her speech returned; and being in an ecstasy of joy, she exclaimed in rapturous triumph, O precious Jesus! O glorious Redeemer! O glory to God! I am going home! I am glad I have borne the cross, for now I see a crown of glory reserved for me. O glory! glory! I am going. O Jesus, why do thy chariot wheels delay? He is coming! Come, Lord Jesus, come quickly, and receive me to thyself. After a few moments of pause, she broke forth again in lofty strains, giving glory to God. She spoke with an audible voice, frequently clapping her hands, saying, my joys are inexpressible.

She then desired us to send for a family who denied the power of religion. When they came, she addressed herself to one of them as follows:—"O Susan—Susan—look at me, and pre-

pare to die ! I am happy—Glory ! glory ! glory ! I am going to my Jesus ! Those Christian friends who were present, rejoiced from a feeling sense of the presence of God ; while unbelievers wept, and acknowledged it must be the power and work of God.

From this time she advanced rapidly towards the termination of her mortal existence ; and on Sabbath morning we thought her dead, and accordingly sung, "Happy soul, thy days are ended," &c. But she again revived, and exhorted us all to be faithful. Though we watched her departing breath, and waited to witness the flight of the immortal spirit from its expiring partner, yet she said to us, "I shall not die to day ; but on Thursday I shall finish my work." Accordingly on that evening she closed her eyes in death, and no doubt but her ransomed soul ascended to the regions of the blessed. The text which was used as the foundation of her funeral sermon, will apply to her, it is thought, with great truth—"Blessed are the dead, who die in the Lord." She ended her days upon earth in her 29th year.

Miscellaneous.

THE BENEFITS OF CONSTANT COMMUNION WITH GOD.

Extract of a Letter from Miss R. M. to her female friend in this city.

Nantucket, July 13, 1821.

MY DEAR FRIEND,

YOURS came at a moment when my soul was so absorbed in the profound contemplation of God, that all sensibility of what I ever was, or had ever known, seemed to be lost ; while my earthly tabernacle almost sunk under the weight of His awful Majesty who surrounded me. I was in my private apartment, a place sacred by reason of the communications of the Holy Spirit, when a messenger called ; I thought, probably, something comes to obtrude upon these devoted moments, and divert the current from the channel which seems already open to let me into the *full sea*. But lo ! it was the welcome, wished for intelligence from a valued friend, whose spirit breathed an air so congenial to my own, that my felicity was augmented by the union of a kindred soul. My mind relieved (if you can allow such an expression) from the almost insupportable load of mercy and love, left me in possession of a placid serenity of soul, the basis of which can never be removed ! 'tis God himself.

Of late, such bright manifestations of Deity have been made to me, and which appear so new, as have nearly obliterated the former traces of his work on my soul, and as keep me in increasing admiration. Could I express it in language that would come nearest to describe it, I should say it is a nearer approach to *nothing*; a degree of self-annihilation, which discovers the most perfect purity in the Divine nature, and his hatred of sin in the least shade it can bear, and the most efficacious remedy not only for common faults, but for much of that also which too readily passes for the inseparable infirmity of our nature! Yes, and I do expect the Spirit of truth so to refine, (and at times I feel it like a consuming fire) and unite me to Christ, as to wish no change of season, place, or circumstance; and this I conceive to be obtained by living so as to *meet the moments in the Divine order*, which equally precludes unprofitable reflections on the past, and unnecessary apprehensions of the future, both as it relates to our internal state, and external situation. This appears to me to be "abiding in Christ."—How utterly absurd to suffer a solicitude for events beyond our controul; it is this which robs the soul of the richest treasures, and disqualifies it also for the right exercise of itself towards God and our neighbour. I have long been learning this lesson, but have not yet got it so familiar, as constantly to enjoy its benefits. My mind is now acting upon it with increasing strength; and if I fail of gaining the victory and of continuing it when gained, I shall be miserable to a degree hitherto experienced by me! What untoward event may operate to remove me from this hope, or cause a retrogression from my present state, I know not, nor can I be prepared for a repulse; but by a present, a momentary commitment to the Divine disposal, I hope to maintain my ground. All is safety then, all is uncertainty without. My repeated failures discover my extreme weakness, and lead me to fly from myself. I never dreaded as I now do, any *thoughts of myself*. Self-love is so interwoven with our nature, that it often finds a lurking place where we are not always ready to suspect it, or perhaps willing to believe it. "There are hidden corners in things which appear virtues, that harbour selfish regards, which cannot escape the penetrating eye of pure love."

I am sensible that much is lost by not attending to small things. I do not mean a strict adherence to a certain set of external rules, which may often deceive the devotee as well as those around him, by attaching a sort of virtue to the observance of them, which answers the designs of Satan as much as a negligence to all religion gratifies him. But I mean a minute attention in particular, to all that passes in the mind; if this discipline were rigidly enforced, our fruit to God would abound.

We could not contemplate an improper subject, nor would those vagrant thoughts which so often perplex us, have place to our injury, were God realized within us; and unless we accustom ourselves thus to see him in every thing, much of our life will be a void. This sense of God which is determined by the strongest evidence, viz. the feelings of the heart, elevates the mind from all the low, degraded gratifications that flow from created sources, and fixes it in the true centre, whence proceed all benevolent desires, and pure affections. To this subject I see no bounds! Emanating from an infinite source, it is boundless in extent, as well as gratifying in its contemplation.

R. M.

"REVIEWER" REVIEWED.

(Continued from page 309.)

UPON the whole we may remark, 1. That in great and powerful revivals of religion, as well in the apostles days, as since the canon of scripture was closed, there have been more or less of what the Reviewers call "paroxysms of body and mind."

2. That these "paroxysms" have been witnessed in different nations and denominations.

3. That they are adventitious circumstances; and that as they are not essential to true religion, so they are no certain proof that that religion is false which is accompanied with them.

And lastly, That if Mr. S. and the Reviewers are disposed to call conviction of sin and religious affection "quixotry of mind, mental disease—mental intoxication, or what not, in order to disparage experimental religion, and frighten people from the power of godliness, as though it were as much to be dreaded as "the Plague or the Leprosy," they will do it; but we *have not so learned Christ*.

The Reviewers add, "Though these scenes have been often repeated in this country, we hope that many of our readers have not been compelled to witness them, and we extract the following account, that they may judge of the frightful nature of what were called, and were sincerely believed to be exhibitions of the power of God." They then give a relation of a person who was strangely exercised at Kingswood, but was delivered while Mr. Wesley and his brother were at prayer. "The fact, says Wesley, I nakedly relate, and leave every man to his own judgment of it." Now, as Mr. Wesley has passed no judgment upon this case himself, we can only say that we extremely regret the Reviewers should be influenced by motives which could induce them to give this instance as an example of those "scenes

which were *called*; and were sincerely believed to be exhibitions of the power of God."

Whether the excuse they seem willing to make for their "paroxysms" under Wesley's preaching, on account of his youth, when they say, "As he grew older, these fits became less common," will atone for all *their* misrepresentations; or whether they will ever realize the "hope, that with the progress of information and intelligence among the people, they will become still more unfrequent, and at last be unheard of"—or whether this "expectation" of their's "is justified by this class of Christians among them," are points which we shall not now take upon us to decide. As neither whether "Methodism does," or does "not now effect more reformatations than are produced by several other modifications of Christianity;" but we are able to state that the additions to the Methodist Episcopal Church in this country the last year were greater than in any former year, being about twenty thousand. And if the other "modifications of Christianity" have been equally successful, we have more abundant cause of rejoicing, *yea, and we will rejoice.*

To return to Mr. Wesley. We find that his opening the scriptures, and the use of the lot, on the occasion of his going to Bristol, are lampooned by Mr. Southey and the Reviewers in the severest manner. But neither he, nor they, appear to have understood enough of the subject to do it justice. Upon this part of Mr. Wesley's conduct we would observe, that with many other good men he believed God often speaks to the hearts of his people, for their edification and comfort in *this way* of consulting the scriptures; but he never made use of this *method* to ascertain the truth of any doctrine, or any part of experimental or practical religion. Much less to ascertain his duty in the case before us. For he went to Bristol, notwithstanding the seemingly forbidding aspect of the passages on which he and his brother opened. Besides, it was a standing rule among the Methodists at this time, "That if any person desired or designed to take a journey, he should if it were possible, have the consent of the Bands." Whitehead's L. of W. vol. ii. p. 98.

This case, therefore, was referred to them, and after much conversation, was by *them* decided by lot. And in a few instances Wesley used the lot himself, in cases where as much might be said on one side as on the other; but never, we believe, where the scriptures, his reason, or the advice of his friends could direct him. And for using the lot on such occasions he thought he had sufficient authority from the word of God: *The lot is cast into the lap; but the whole disposing thereof, is of the Lord.* Prov. xvi. 33. And that such a practice, under such circumstances, is warranted by apostolic example, is clear, since an apostle was appointed

by *lot* to fill the place of Judas. We now appeal from the judgment of Mr. Southey and the Reviewers, to a candid public, whether this action of Mr. Wesley deserves to be called "sortilige," and whether he who gloried in being *Homo unius libri*, consulted the scriptures "in the spirit of heathen superstition."

The Reviewers not being able to deny that Mr. Wesley was a man of some learning, skill in logic, and eloquence, have hit upon a method to acknowledge his talents, which shows that they were men of ingenuity and dexterous at a shift. Passing over all his other writings in Divinity, History, Natural and Moral Philosophy, they have given a lengthy extract from his *polemical* writings—a piece written under peculiar circumstances, at a time when Antinomianism was coming in like a flood, to hold him up to public view as an "impassioned" disputant against Whitefield and the Calvinists. We had well nigh done looking for any thing like cordiality in the Reviewers towards Mr. Wesley; but at length we have found it. "We must make room, say they, for the following extract, the excellence of which, we think, will more than compensate for its length;" and yet, odd as it may seem, they call it a "triumphant specimen of impassioned argument," and tell us that "even temperate Calvinists were shocked, and have said, that Mr. Wesley's horrid appeal to all the devils in hell gave a sort of infernal tone to the controversy." When men bestow both praise and censure for the same thing, we are at a loss for their motives. And so here, we cannot tell whether the Reviewers meant to conciliate the Methodists, or the Calvinists, or both, or neither—whether they meant to soften down the asperity of party feeling, or kindle it afresh. But be their motive what it might, they justly blame the want of "liberality and a catholic spirit," *wherever* that want exists.

We might apply to the Reviewers the words of St. Paul. *Thou which teachest another should be charitable and liberal: teachest thou not thyself?* We are utterly at a loss for the motive that could influence them to represent Wesley and Whitefield as possessing an uncharitable and unforgiving spirit towards each other, and Whitefield as being only on "terms of decent civility with Wesley till his death."

There was indeed a "breach" between them, so far at least that they had afterwards different places of worship: and "some tart expressions, says Dr. Whitehead, dropped from each, but their mutual affection was only obscured by a cloud, for a season." This their correspondence the following year demonstrates. Mr. Whitefield wrote Mr. Wesley as follows: "I long to hear from you, and write this hoping to have an answer.—I rejoice to hear the Lord blesses your labours.—Our

Lord exceedingly blesses us at the *Tabernacle*—I was at your letter-day on *Monday*.—Brother Charles has been pleased to come and see me twice. Behold what a happy thing it is for brethren to dwell together in unity! That the whole christian world may all become of one heart and mind; and that *we* in particular, though differing in judgment, may be examples of mutual, fervent, undissembled affection, is the hearty prayer of Rev. and dear Sir, your most affectionate, though most unworthy younger brother in the kingdom and patience of Jesus."

It appears from a letter Mr. Whitefield wrote to Mr. Wesley about a fortnight after, that he had answered the above, in the same spirit of peace and brotherly love. "I thank you, (says Mr. Whitefield) for your kind answer to my last.—Had it come a few hours sooner, I should have read some part of it among our other letters."

"From this time, says Dr. Whitehead, their mutual regard suffered no interruption till Mr. *Whitefield's death*." This clearly appears from hence. Mr. *Whitefield*, says in his last will, written with his own hand about six months before his death, "I leave a mourning ring to my honoured and dear friends, and disinterested fellow labourers, the Rev. Messrs. *John and Charles Wesley*, in token of my indissoluble union with them, in heart and christian affection, notwithstanding our difference in judgment about some particular points of doctrine." When the news of his death reached London, his executors called on Mr. Wesley, to preach his funeral sermon, "which he did; and bore ample testimony to the undissembled piety, the ardent zeal, and the extensive usefulness, of his much loved and honoured friend." Whiteh. L. of W. vol. ii. p. 137. &c.

This sermon may be seen among Wesley's printed Sermons. Thus it appears that there was something more than "decent civility" between them.

When men write under the influence of any spirit but that of "liberality" and a "catholic spirit," they unavoidably cast a shade over the virtues and excellencies of the character they draw, by suppressing or misrepresenting them, or by placing them in a circle of ridiculous connections, to cause them to be laughed at, or to divert the attention of the reader from them. If we mistake not, the Reviewers have done this. When they had given the above "impassioned argument," as they call it, on which they bestow more praise than on all the moral and religious virtues of its author, they go on to say: "The man that could write thus powerfully, on the pernicious notion of election and reprobation, could at the same time, inculcate what seems an equally dangerous opinion, that sinless perfection is

attainable in this life." Now the fact is, that Wesley never "inculcated that opinion," but says, "sinless perfection is a phrase I never use." See his Plain Account of *Christian Perfection*. Again. They speak of that "winning deportment, which they say, arose in him (Wesley) from the benignity of his nature, "and couple it with the "art of the Jesuit," in the same sentence.

The Reviewers say, "it is not to be expected that the disciples (of Whitefield and Wesley) should be more charitable and forgiving than their teachers;" and we wish they were in all cases *as* "charitable and forgiving." But when they tell us "the difference" between those two men "resulted in an entire separation, and a genuine *odium theologicum* between their disciples," they say more than is true. They never carried matters to such an extreme. Notwithstanding the *heat* of controversy about certain points of doctrine, which existed for a time, their "disciples," as two bodies of people, did then, and have more especially since, regarded each other as christians, and rejoiced in each other's prosperity. We do not say with the Reviewers, that these bodies of Christians have treated each other with "decent civility" merely, but they continue to speak and write of each other *affectionately as Christians*.

We speak of them as *bodies* of Christians; because it would be as weak in any one to say there were no exceptions to be made of individuals, as it would be unjust and uncharitable to make those individual exceptions give a character to those whole bodies. And to say the least, we think the Reviewers have done this.

It is a natural inference that Reviewers are identified with the author whose works they approve and recommend. In this light we have considered them, and on this ground we hold them to answer for what they have said of the "tendency and effects of Methodism. We would premise that, as far as the fundamental doctrines of the gospel are concerned in "Methodism," the Reviewers have passed them over, calling them "their tenets," except barely "repentance and amendment," which we suppose they still hold for the benefit of the *vicious* part of the community. But it is incumbent on us to state, that what the Reviewers call "tenets," are the doctrines of man's corrupt and lost estate by nature, the necessity of divine agency and supernatural grace, atonement by the death of Christ, justification by faith, the new birth, witness of the Spirit, and universal holiness, and all these brought home to the heart by experience—the fruit of which is peace and joy in the Holy Ghost. "Tenets" were never idolized by the Methodists, nor were different "tenets" from their own ever made a bar to Christian fellowship. And it is a fact well known that in this

Church are persons of contrary opinions, as Calvinists and Arminians, especially in England, where the Societies are made up of Episcopalians, Presbyterians, and Independents, and where the government and administration is varied to meet these different views. A singular instance this, of "*liberality and a catholic spirit*." This is the system which they say has a "tendency to produce mock humility and spiritual pride. It is chargeable also" say they, "with leading to bigotry, illiberal manners, confined knowledge, and uncharitable superstition. In its insolent language, all unawakened persons, that is to say, all except themselves, or such graduated professors in other evangelical sects, as they are pleased to admit *ad eundem*, are contemptuously styled unbelievers.—In proportion as Methodism gained ground among the educated classes, its direct effects were evil. It narrowed their views and feelings;—restricted them from recreations which kept the mind in health; discouraged, if it did not absolutely prohibit accomplishments that gave a grace to life; separated them from general society; substituted a sectarian in the place of a catholic spirit.—It carried disunion and discord into private life, breaking up families and friendships. What infinite domestic unhappiness must this abominable spirit have occasioned!"

If all these be the direct effects of "Methodism," as Mr. Southey and the Reviewers assert, we shall agree with them that it is not good even for the "vulgar," the "poor and the ignorant." But in condemning this system they have suggested another, which if it be not good, yet doubtless will be agreeable not only to the "vulgar," but to all who think that to talk of being "awakened" is a sign of "fanaticism"—who laugh at the New Birth and prefer a life of self-indulgence, amusement, recreation and pleasure, to that self-denial, mortification of the body, cross, and habitual devotion recommended in the gospel; who prefer worldly friendships and carnal connections, to plucking out the right eye, cutting off the right hand that offend, coming out, and separating from the world—in a word, to all those, whether "vulgar" or well-bred, who think the words of our Saviour breathe an "abominable spirit of infinite domestic unhappiness," when he says: Suppose ye that I am come to give peace on earth? I tell you nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father, &c.

But it cannot possibly escape the observation of the enlightened reader, that Mr. S. and the Reviewers have here brought forward against "Methodism" the substance, and that too in due form of the objections of Deists against the religion of the

Bible. Which of the Deistical writers has not charged revealed religion with being a set of "tenets—leading to mock humility and spiritual pride"—to "bigotry, illiberal manners, confined knowledge and uncharitable superstition:" as imposing "restrictions" with respect to "recreations and accomplishments which keep the mind in health, and give a grace to life?" And what Deist, we ask again, has not represented Christianity as more "remorseless" and "abominable" than Paganism, and as having "produced infinite domestic unhappiness," as well as national evil?

And we cannot doubt but they view "Methodism," much in the same point of light, and with much the same "liberality," that the Deist does Christianity. In one point the Reviewers seem to exceed the Deist; for the latter will acknowledge the use of Christianity to keep the "vulgar and the ignorant" in awe; but they ask, "are we to encourage and support Methodism as a good religion for the poor and the ignorant? We think not."

After all Mr. Southey and the Reviewers have said to the contrary, we cannot doubt but all genuine humility, liberality and charity will be found in that experimental religion which "Methodism" teaches, and which the Methodists hold in common with thousands of their fellow Christians. What can fill the soul of man with *genuine* humility but a discovery of his corrupt, wretched, helpless state, and his entire dependance on the merits of Christ for salvation? Or what can enlarge the "confined knowledge" and feelings of man, and inspire true "liberality and charity," but the *love of God shed abroad in our hearts by the Holy Ghost given unto us* in our regeneration and sanctification? That kind of humility and liberality which grow upon an unrenewed heart, and are inspired merely by education, fall as far below the humility and liberality of the gospel, as a painted wax figure falls short of real life, or as the motions of an automaton come short of the actions of a real man. But while this unfortunate child, "Methodism," is cast out to die of hunger and want, being given to understand that she is to have neither "encouragement," nor "support," in future, it may be thought by some that the Methodists themselves ought to be thankful that they have got off with their lives, seeing the Reviewers have asked nothing more of "those who are rulers in the land," than "to provide all possible means of instructing and enlightening the mass of the population."

When we first noticed this "call upon the rulers," we felt disposed to smile at the credulity of the Reviewers, who seem to think that "Methodism" might be dissipated by intellectual light. But after looking at it again and again, it appears to assume a more imposing aspect; and we have some doubts

whether the Reviewers did not mean more than they thought prudent to express. They have assumed a very high character and tone, and look down on "Methodism" with a little of the *fastidious*. Surely they cannot be ignorant that "Methodism" *is not of the night, nor of darkness*:—that she had her birth at Oxford, the fountain of light, and grew up under the meridian of enlightened Europe;—that being attracted by the light, she bent her course westward, and about fifty years ago first set foot on the shores of enlightened America;—that about thirty years ago, still attracted by the light, she came to *New-England*, when she rested, brought forth, and nourished many children. But it may be thought that a fact given by the Reviewers favours their position, that "Methodism" cannot endure the light. Speaking of what they call the "pernicious consequences of Methodism," they say, "these consequences are more clearly seen in those parts of our country where it has extended more widely, and been less checked in its operations, than in our own immediate neighbourhood." How much they include in their "own immediate neighbourhood" we cannot tell, but we will suppose they include the New-England States. And then we ask if it be true that "Methodism" has been more "checked in its operations" in these, than in the other parts of our country? If at its first entrance into New-England, it was somewhat "checked" and cramped by the spirit of those times, yet as the light shone with increasing brightness, as the spirit of bigotry and superstition was checked by the spirit of free inquiry and jurisprudence was better understood, and better administered, "Methodism" gained ground, and the last year was the best she has ever had. And she now has not far from 25,000 living children in the neighbourhood of the Reviewers, exclusive of those who have emigrated to the west. And when all circumstances are put together, we think it will appear, even to the Reviewers themselves, a hopeless labour to attempt to "check" the growth of "Methodism" by employing means to "enlighten the mass of the population." But though we do not believe that any means can sanctify a design to "check" the prosperity of a religious body of people, yet we assure the Reviewers that we will support any measures calculated to "enlighten the mass of the population."

If "Methodism" may cause her voice to be heard, she would ask, as in the language of supplication, why not suffer her to live with her sisters, "modifications of Christianity?" Oh! say the Reviewers, "we are sure its consequences are in some respects more pernicious." Are you "sure" it is as you say? then tell us, tell the world *what evil she has done*.—"These consequences are more clearly seen in those parts of our country where it has extended more widely, and been less checked

in its operations, than in our own immediate neighbourhood." A clear escape, indeed! So the "pernicious consequences of Methodism," of which you were just now "sure," are all of a sudden so far off, that the Methodists cannot contradict you, nor prove your assertion false—nor can you prove it *true*. We will not attempt to name this species of calumny; but while its authors are thinking on the subject of a defence, we will state what we know of some of the happy "consequences of Methodism in those parts of our country." "Methodism" has carried the *light of life*, and the *glad tidings of great joy* to many tens of thousands, who would have remained in the darkness and guilt of sin to this day, had it not been for her voice crying in the wilderness. She embraces in her arms more than 40,000 negroes and people of colour in the United States, to the greater part of whom she is all that is dear in the world, and 23,000 in the West-Indies. These are a part of her good deeds, while her evil doings are as notorious in Boston as in any part of the globe.

To conclude. We feel no fear for the character of Wesley, and almost as little for the success of Methodism. But there is one point, we cannot dissemble, that gives us pain. The Reviewers are learned men, and they sit in Moses' chair; but if we mistake not, they have cast down, and broken, both tables of the law, while they have denied experimental religion, and misrepresented the character and conduct of the professors of it. They appear to have adopted a system of religion in several points nearer Deism than Christianity. They show some "liberality," it is true; but then it is of that kind which believes "there may be good men who are Mahometans, or worshippers of Juggernaut," while it considers "Methodism" as too pernicious in its consequences "to be either encouraged or supported."

We think the present occasion will be productive of some good, as it will show the world more clearly what is the religion of Unitarians, and what their liberality.

Feb. 1821.

Religious and Missionary Intelligence.

Holston District, Tennessee, June 20, 1821.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

I TRANSMIT to you for publication in your very useful miscellany, an account of a most gracious revival of religion in New-River circuit, presented to me by the assistant preacher of that station.

JOHN TEVIS.

DEAR BROTHER,

I take up my pen to give you a sketch of the work of religion in this circuit. I was appointed here by the Baltimore Conference in March, 1820, with my colleagues Thomas Rice and George W. Morris; we found our charge, as we thought, in a state of general declension: iniquity appeared to abound, and the love of many waxed cold; the hands of evil doers were strengthened, while Zion hung her harps upon the willows.

At our first quarterly meeting we consulted each other on the most advisable method to labour and exercise discipline. We had ascertained that a number of the members of society who were heads of families, had neglected to pray in their families, and we feared had neglected their private duties likewise. We covenanted with each other to read, and expound, and enforce the general rules of our society, and to ask the heads of families that were in our societies, if they prayed in their families, if they read the scriptures to them, and if they were careful to have all their family together in the time of family devotion. This we insisted upon. We also asked each member particularly if they employed some part of every day in private prayer: we urged the necessity of a faithful discharge of this important duty, and we are happy to say this course had its desired effect, and we soon saw that our labour was not in vain in the Lord.

Before our second quarterly meeting there were more than 130 who professed to have found the pearl of great price, and could testify from happy experience that God through Christ was reconciled to them, and many more appeared to be in deep distress on the account of their sins.

We had two camp-meetings in the month of September; the first was held in Giles county, (Va.) the second in Wythe. At the former, many things (to human appearance) seemed to militate against us: we expected to have been assisted by four strange preachers, but were disappointed in getting any of them: it appears that they were providentially hindered from coming; however, the Lord more than supplied their lack of service by His divine presence, and ruled, and overruled all things to his own glory, and the good of souls. The meeting continued from Thursday until the Tuesday following, during which time there were about eighty souls changed from darkness to light, and from the power of sin and satan unto God. The work evidently appeared to be of God and not of man.

Among those who professed religion at this meeting, was a young man of pious parents who had been rather prodigal for some years. When he came to this meeting (as he said after-

wards) he intended to make his remarks as a spectator, and cast his reflections as a persecutor, with no intention of doing or getting good. But the arrows of divine conviction fastened deep in his soul, and constrained him to cry out like the trembling jailer, "what shall I do to be saved?" When the mourners were invited to be prayed for, he started to go off, but after going some distance, he stopped, and like the penitent prodigal, resolved to retrace his steps. He returned, came forward and prostrated himself on the ground, where he continued in an agony for some time. His relations were much alarmed from his appearance, for he seemed like one in the agonies of death, he turned black in the face, and looked frightful to spectators. But when he recovered his breath and strength, he arose and testified the love of God through Jesus Christ. In him the enemies of the cross were constrained to acknowledge the power and reality of religion. O may he improve the grace already given. There were many other remarkable conversions, which in this place would be too tedious to mention.

On the last morning of the meeting, we called up the penitents to pray with them for the last time at that place, and there were about thirty who came forward; five and twenty of them were males, and of some of the first families in that country.

The second camp-meeting also appeared to commence, progress and end, under the superintendence of the Most High. It is thought that at least one hundred souls were raised from a death of sin to a life of righteousness, at this meeting, the most of whom were young men of respectability. It was observed that in general their struggle for redemption was much more severe than usual, and the evidence of their acceptance much clearer than common.

Since the first of April, 1820, we have taken nearly 500 persons into society, nearly all of whom have professed to experience the power of God in the conversion of their souls. The work of the Lord still appears to progress, and from present prospects we flatter ourselves that this year will be as the former at least, if not more glorious, in the out-pouring of the Spirit of God. Some of the old professors now begin to think that it is possible for a nation to be born in a day.

In a settlement where the cause of God had never flourished, at one meeting there were thirteen who professed to experience religion, and the work of the Almighty appears to progress rapidly in that section. We now have a class of more than sixty members that profess to have experienced the power of converting grace, and from their education and former character, we think we have but little to fear from them. We

flatter ourselves that they will be shining lights in the world, and happy cherubs in eternity. This revival has been much more general among the males than females; and I do not recollect of three persons above fifty years of age that have professed religion in all the revival. Yours, &c.

SAMUEL KENNERLY.

REVIVAL OF THE WORK OF GOD IN RHINEBECK.

REV. NATHAN BANGS,

To you, my dear sir, who have so long been acquainted with the dead and fallen state of religion in our vicinity, the news of a revival at Rhinebeck will be productive of very grateful emotions. Your acquaintance with our society renders it almost unnecessary to relate how very few were our numbers, how very small our congregation. The children of God had ardently longed and fervently prayed for a revival. Years had rolled on, and the numbers of the little flock, thinned by death and by apostasy, had become still fewer. The hope that had burned feebly in the hearts of God's children seemed nearly extinct, and while the clouds which in surrounding villages and towns descended in fertilizing and refreshing showers, they almost despaired of being touched by any of these drops.

Such were the discouraging appearances which surrounded us last winter. Though without, all appeared careless and indifferent to the things of eternal interest, yet the class were engaged and determined to press toward the mark of their high calling in Christ Jesus. The conversion of a son of one of their members had given them a new impulse—all rejoiced with the happy parents—all hoped that the exhortations of him who was so lately brought to the knowledge of his sins forgiven, might prove awakening to his relatives, who were yet unacquainted with the same saving truth.

On Sunday, the first day of April, our highly esteemed pastor, Mr. Hunt, preached an animated and impressive sermon, under which it pleased God to commence his work of awakening—After preaching his own and another infant were presented for baptism. The administration of this ordinance was blessed, and many can attest to the softening influence of the Spirit which they that day felt.

Tuesday following was set apart as a day of fasting, and a prayer meeting was appointed on that day, which proved to be a season of refreshing—the heads which had been bowed down were now lifted up. The faith of believers which had been wavering was now in lively exercise, and a revival of religion on Rhinebeck Flats was no longer improbable. On the eve-

ning of that day some were powerfully convicted and some experienced a hope of salvation—and now the countenances of the christians shone, gratitude was in every heart, praise upon every tongue, their houses were open to the heavy laden, and their chief employment was to point to the cross of Christ, and say, carry your burdens there and you shall have rest. This glorious work commenced principally among the sons and daughters of pious people, and I am happy to state that all the adult children of methodist parents profess the religion of Jesus, and have had their names enrolled among those of their parents and kindred—scenes which angels might have mingled in, I have witnessed. Some parents embracing their children, now endeared to them as well by the ties of grace as of nature, while others with anxious solicitude watched for the happy moment when God should speak in power and mercy to those who with fervour implored the divine benediction.

The revival for the first fortnight was rapid in its spread—glorious in its progress. The number of persons taken in on trial amounted to forty. The harvest was indeed great, but the labourers were few. The church was kept open every night for six weeks, and was crowded by individuals from neighbouring congregations, who came to see this strange work. We believe that many of them, like Felix, trembled; but prejudice and bigotry are impenetrable as walls of adamant: and among the very few open opposers of this work, none have been so virulent as nominal Christians. People of the world have been awed into silence by the result which they could not but acknowledge was wonderful—and though unengaged in this great work themselves, I believe many of them rejoiced to see it prosper. Strange that those who call themselves members of the Catholic, or universal, church should oppose and deride, and strive to retard a revival of religion in that same church, whose interest they profess to promote, merely because it is a branch to which *they* have not attached *themselves*.

It is now upwards of three months since the commencement of this reformation. The number of converts who have joined our church may amount to seventy, the sincerity of whose profession has been tested by many an untoward circumstance—We regret, however, to find that some whom we hoped would run well, have departed from that walk which the purity of the gospel enjoins; yet these instances are rare, and should serve as beacons to the rest—that they may take heed when they stand, lest they fall. The sacrament of baptism has been administered to above twenty adults, and also to a number of infants; and in some instances (particularly when the house of God was made the scene of action) was attended with divine power.

To forcible and energetic exhortations our pastors added the precepts and doctrines of practical and experimental religion—while polemical divinity and disputes concerning non-essentials (those bulwarks on which bigotry erects her throne, and from which she hurls her anathemas) were as much as possible avoided.

Circumstances did indeed occur which compelled the discussion of one of these points—though it was with the greatest reluctance that the sweet work of prayer and praise was relinquished even during an hour for the field of argument. The result of such argument has been a perfect harmony among the societies, together with a determination to lay aside all anxiety for these lesser matters—to reject the devices by which satan would beguile the unwary, and press after holiness and more of that mind which was in Christ. But I will no longer trespass against your time or patience, else might I relate several remarkable instances of convictions and conversions. Join your prayers with ours, my dear sir, in petitioning that they may be again and again repeated, until peace shall flow down our streets as a river, and righteousness as the waves of the sea.

C.

 STATE OF RELIGION IN UPPER-CANADA.

York, U. C. 8th May, 1821.

REV. AND DEAR BROTHER,

It is under a sense of duty and a peculiar feeling of gratitude that I write to you. My appointment to this place by Bishop George, as a missionary, though it excited great fear in my mind lest I should dishonour the glorious cause I had espoused, has been a source of much comfort and encouragement. I felt more sensibly than ever, the necessity of placing my whole dependance upon God; well knowing that my undertaking could not be crowned with success, unless he smiled upon it. I have reason to hope that my labours in this country will not have been in vain. I arrived here the 29th of July, under very favourable circumstances; and shall ever have cause of gratitude to God for my residence among this people. They received me with every mark of attention and kindness; and evidently, by their fervent prayers, sought to render my visit agreeable and useful. Peace and harmony continue to prevail and increase among them, which is no small evidence of the blessed effects of religion in their hearts and lives. I have been much encouraged in holding forth the word of life, and greatly strengthened in the discharge of those arduous duties which necessarily devolved upon me. I have had the satis-

faction of hearing the cry of the penitent, and the song of the convert. Those who have attended my preaching have uniformly manifested great attention and seriousness; and there has been a gradual increase both in the congregation and society. There are some, I trust, who, when I first came to York, "made light" of these things, can now rejoice "in God who sheweth mercy." The late arrangements between the British and American Connexions respecting the Canadas, have, in most places, I believe, been attended with good. There is a prospect that the difficulties which have hitherto existed, will give place to the general peace and prosperity of the church of Christ.

The peculiar duties of my station have prevented my labouring much in the country: though I have taken occasional excursions, and am enabled to give you some information respecting the state of things in this Province. I do it with the greater cheerfulness, as I have confidence in the sympathy and liberality of Missionary and Bible Societies, whose assistance is much wanted in Canada. A great tide of emigration is filling the woods with inhabitants; and it is an important object with us that our means of supply should keep pace with the increase of population, and the wants of the people. There are many parts to which the labours of our preachers cannot be extended, unless they leave their horses and travel on foot, through an almost pathless wilderness, and encounter many other difficulties arising from the scanty means of comfort among the inhabitants. But this they are determined to do, rather than souls should perish through lack of knowledge. There are, however, many new settlements so detached from the circuits, that it is impossible, or very difficult to visit them often: consequently they are mostly destitute of the means of grace. There is generally manifested an earnest desire to enjoy regular and constant preaching: And as, at present, they do not possess the means of affording much assistance to the support of the gospel, I know of no way to meet their wants, except sending missionaries among them. We have among us young men who would willingly sacrifice their earthly comforts to preach the gospel to the poor and destitute. Could the Methodist Missionary Society afford us some assistance, I have no doubt the hearts of hundreds would be made glad. The prospect presents us with a great and glorious harvest;—the fields are already white, and every circumstance is calculated to awaken the sympathy and benevolence of the people of God.

Our friends in the old settlements are not silent upon this subject. Many of them take a deep interest in the welfare of their brethren in the bush; and have expressed a wish to contribute something to the support of Missionaries among them. I think you may expect that some of the circuits will constitute

their preachers members for life of the Methodist Missionary Society, as I am informed by brother Case that they are already taking that step in his district.*

If we listen again to the cry of the people, we hear them inquiring for Bibles and Testaments. "Have you none to give us, or sell to us at a small price? We have none to read in our families, or give to our children in the Sunday Schools. Many of us are poor and cannot purchase them; and unless some friends, whom providence has placed in better circumstances, assist us, we must remain destitute." This is their language,—a language too forcible not to excite our commiseration. Testaments are most wanted, as less expensive, and more suitable for Sunday Schools; which, I am happy to state, are fast rising in the estimation of the people, and increasing throughout the country. It is highly gratifying to witness the attention and earnestness of the rising generation in the pursuit of divine knowledge. It is not unfrequently the case that a number have a claim upon one testament, or a part of one, for want of more, in preparing their recitations for the school. Much good has already arisen from the institution, though yet in its infancy; and it promises still more. I indulge the hope that the American Bible Society, by a knowledge of our condition, will remember us for good. Would it not be expedient to lay our case before them? Should any be sent to me, I should take great pleasure in distributing them among the most needy and destitute; and doubt not they would be thankfully received, and be the means of instructing many in the knowledge of salvation. With fervent prayers for the prosperity of Bible and Missionary institutions,

I subscribe myself your
Fellow-labourer in the
Gospel of Christ.

F. REED.†

* It appears, from subsequent information, that this has been done.

† At the last Genesee Conference, the writer of this letter and Keneth M. K. Smith, were appointed Missionaries to the new settlements, in Upper-Canada.

NUMBER OF METHODISTS.

THERE are now twelve annual Conferences in the United States, including nine hundred and seventy-seven travelling preachers, probably about three thousand local preachers, and two hundred and eighty-one thousand one hundred and forty-six members.

These Conferences are divided into seventy Districts, under the oversight of seventy Presiding Elders, and these Districts include five hundred and seventy-seven circuits and stations.

Annual Conferences,	-	-	12
Districts,	-	-	70
Circuits and stations	-	-	577
Travelling Preachers,	-	-	977
Local Preachers, probably,	-	-	3000
Members,	-	-	281146
Members last year,	-	-	259890
Increase this year,	-	-	21256

In the first Conference which was held in America, in 1773, there were ten travelling preachers, and eleven hundred and sixty members. What hath God wrought since that time?

The above Conferences comprehend the whole of the United States, and territories, and the Province of Upper-Canada. And measures are now in operation, through the instrumentality of the Methodist Missionary Society, to carry the light of the gospel among the Indian Tribes, and the scattered population in the exterior parts of our Country, where the stated means of grace are not enjoyed by the people.

The following statement will shew the number of Methodists throughout the world.

Great Britain, 1820,	-	191217
In Ireland,	-	23800

215017

Number of members in the stations occupied by Foreign Missionaries,

Europe,	-	-	-	164
Asia,	-	-	-	419
Africa,	-	-	-	342
America, West-Indies,	-	-	-	23092
— Canada,	-	-	-	744
— Nova-Scotia and New-Brunswick,	-	-	-	1732
— Newfoundland,	-	-	-	949

Total 27442

Great-Britain and Ireland, 215017

Total number under the oversight of the } British Conference,	242459
Total number in the American Conferences,	281146

Total number throughout the world, 523605

TRAVELLING PREACHERS.	{	In Great-Britain,	-	700
		In Ireland,	-	125
		In Foreign stations,	-	128
		In the American Conferences,	-	977

Total throughout the world, 1930

From the London Methodist Magazine.

THE following excellent Letter, written by Dr. Clarke, and addressed by him, in the Dedication of his *Clavis Biblica*, to the Committee of the Wesleyan Methodist Missionary Society, shows a train of thinking, and breathes a feeling so much in harmony with the objects of this publication, that we doubt not but it will be read by our Missionary friends with great pleasure.

To the Rev. JABEZ BUNTING, M. A. President of the Methodists' Conference for the year 1820; the Rev. Messrs. JOSEPH TAYLOR, RICHARD WATSON, and JOHN BURDSALL, Secretaries; JOSEPH BUTTERWORTH, Esq. M. P. and the Rev. GEORGE MARSDEN, General Treasurers; and all the Gentlemen and Ministers composing the General Committee of the Wesleyan Missionary Society.

GENTLEMEN AND BRETHREN,

In dedicating this Treatise to you, I feel as if I were contributing a little to the general cause, by endeavouring to strengthen the hands of those who are bearing the heaviest part of the burden, and enduring the greatest intensity of the heat of the day, next to the men who are actually employed in the Foreign Missionary stations. And I am glad to have the opportunity of expressing in some *permanent way* the deep sense I feel of the great importance of the work in which God has employed you; the piety, prudence, and œconomy with which you conduct it; and the singular manner in which He has blessed and prospered your unremitting and arduous endeavours to spread the knowledge of His truth throughout the habitable world.

Nothing can be more consistent with the genius and spirit of *Methodism*, which so uniformly asserts and invincibly proves the love of God to the whole human race, than *Missionary exertions*.

Your great *Founder* began his unexampled labours in the true spirit of a Missionary, by an attempt to carry the glad tidings of salvation to the savage Indians of North-America, before he commenced his ministerial career among his own countrymen. And his companions and successors in the Work have seconded his views, and carried on his plans with daily increasing extension.

When I look back, particularly to the year 1786, when the *little cloud* small as a *human hand*, appeared to rise out of the sea, and trace down to the present time its vastly increasing magnitude, and behold it filling the whole heavens, and distilling its fertilizing showers from north to south, from west to east; I cannot but exclaim with gratitude and adoration, What hath

God wrought! This Missionary cloud, so small in promise at the beginning, received its direction and increase from God alone: for the great things which have been effected were not by might nor by power, but by the Spirit of the Lord of Hosts.

The Missionaries sent out by the Methodists' Conference, under your superintendence, have indeed been most especially owned by Him, who gave the command; "Go ye into all the world, and preach the gospel to every creature." He has accompanied the men who taking up the ark of God faithfully bore it upon their shoulders, unweariedly traversing deserts where the sun of truth never shone; and with the *cloud* of His *presence* He has overshadowed them, when exposed to the sultry and pestilential climes of Asiatic regions; and with His *pillar of fire* He has defended and warmed them when cultivating the cold, dreary, and inhospitable coasts of Newfoundland. They have gone successfully forth from the shores of Britain even to our *Antipodes* in *New-Zealand*, taking nothing of the Gentiles, and although comparatively poor making many rich.

Amidst all the anxieties, and the pleasing yet arduous duties in which you are engaged, you still learn that wherever your Missionaries proclaim the truths of the Gospel, and plant the standard of the cross, those heavenly doctrines have become, through the Divine influence, light, spirit, and life, to the people. You have already seen the strong man bowing himself before *the foolishness* of this *preaching*; the deluded *Pagan* throwing his idols to the moles and to the bats; the proud worshippers of Budhoo learning at the feet of Jesus to renounce his former trust; and many among the savage and sanguinary tribes of South Africa and elsewhere, ceasing to do evil, and learning to do well. Through these Missionaries, the wilderness has been gladdened, the solitary place has rejoiced, and the desert blossomed as the rose. Thus have ye seen the glory of the Lord, and the excellency of your God.

Among the poor, oppressed, servile, and wretched progeny of *Ham*, the Wesleyan Missionaries have been eminently successful. In the midnight of their servitude, these outcasts have had the light and liberty of the Gospel proclaimed to them; and, though still fettered in body, they have learned under the doctrine of the cross to bear it patiently, rejoicing in the liberty wherewith Jesus Christ has made them free. Among those hard-fated Africans, the labours of your Missionaries have been successful beyond any thing I find recorded in the annals of the Christian Church, from the days of the Apostles to the present time.

Indeed, whether I turn my eyes to the *West* or *East Indies*, to *North America*, to the burning sands of *Africa*, or to the confines of *Europe*, I still behold your labours crowned by the bless-

ing of God with an abundant harvest ; and I trace also the advancement of Instruction, Civilization, and Social Order every where accompanying the saving influences of the Gospel.

That the *contributions* of the *public* have borne pace with your exertions is to me no subject of wonder. These are the days of the Son of Man. And who, that loves God—that feels his obligation to the **FRIEND** of *sinners*—and has a spark of that *good-will* to his perishing fellow-creatures, which the Gospel inculcates and inspires, would not bear a part in a work so holy and glorious ! To their credit let it be told, that the *Methodist Societies* and *Congregations* have offered willingly ; so that in times of great trial from general pressure, the abundance of their joy and deep poverty have abounded to the riches of their liberality.

For all this I devoutly thank God ; for all this I rejoice with you : nor can I doubt that while you are thus piously, diligently, and zealously endeavouring to promote the ingathering of the Gentiles, the hearts, the hands, and the prayers, of your people will be with you ; the Great Head of the Church and the Shepherd of the sheep will still continue to crown your labours, and those of your Missionaries, with increasing success ; and will command His blessing out of heaven upon you, even life for evermore. Amen.

With ardent prayers for the continued prosperity of the noble Work in which you are engaged, and for the Divine Blessing on all them who encourage it,

I am, Gentlemen and Brethren, your humble servant and fellow-labourer, in the kingdom and patience of Jesus,

ADAM CLARKE.

THE writer of the following letter is a young man of the Tuscarora Tribe of Indians. Being converted to the Christian faith a few years since, and manifesting a strong desire to become useful to his nation, he was taken notice of by our brethren in the Western part of this state, and recommended to the Trustees of the Wesleyan Seminary. He was accordingly received into the Seminary, and has continued a faithful and successful student, for about eighteen months. Being about to take his departure to see his aged mother, and other friends of his Tribe, he addressed the following letter to me, requesting me to read it to the board of Trustees.

N. BANGS.

N. Y. Wesleyan Seminary, July 12, 1821.

REV. SIR,

I address you, as you are the President of the Trustees, for the Wesleyan Seminary. By this means, I want you and the Trustees of the Wesleyan Seminary to understand my feelings towards you. I cannot, however, express all my feelings

to you. I rejoice particularly, my good friends and patrons, that the Lord has so disposed your hearts with His love, that you have been moved by compassion to aid and assist so unworthy a being as I am. My dear friends ; I am now expressing the real sentiments of my heart—I feel as though I was not worthy of the least of God's notice, or of his people. I have been the greater part of my life brought up in ignorance, heathenish darkness and sin. And I do rejoice, and have rejoiced, and hope that I shall rejoice through all eternity, in the condescending mercy and goodness of God, and his people, in that he has invited me to come and partake of the blessings which He offers and gives to all who will accept of them, and that He has made his people subservient to my further progress and advancement in his holy way. My worthy and beloved patrons ; I feel that I am under a thousand obligations to you, in that you have obeyed the Lord, and have administered so many comforts and blessings, in supplying my wants and necessities. Be pleased therefore to accept of my most humble thanks for all your kindnesses and favours, which you have bestowed upon me.

I am now going by your permission to visit my beloved nation. I intend to start next Monday, and I sincerely wish and beg the prayers of your board. I do not know what my fate will be yet ; but I put my trust in Him who is able to direct me in all his ways. Please to accept these my humble thanks and gratitude.

I am your humble servant,

WILLIAM T. ALVIS.

Obituary.

DEATH OF THOMAS M'LELAND.

Deerfield, Ohio, July 5, 1821.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

I take the liberty to present you with a short account of the life and death of our departed brother, Thomas M'Leland, for insertion in your Magazine.

WILLIAM SWAYZE.

He was a native of Ireland, Monaghan county, and was born March 17, 1767. His parents were members of what was called the Seceder Church, and they educated their son in the principles which they had embraced. At the age of seventeen he was brought to the knowledge of the truth, through the instrumentality of the Methodist preachers, with whom he united himself in Church fellowship, and was soon appointed a class-leader. In 1790 he was licensed to preach, and soon after was stationed upon a circuit.—In connexion with the British Methodists, he travelled as a preacher four years. In consequence of weakness of body, he was then under the necessity of desisting from travelling ; and in 1797 he emigrated to America, and established himself with his family in New-Castle, Delaware state. From

thence he removed to Maryland, where he joined the American Methodists, and officiated as a local preacher one year. Hearing of some of his relations residing in Messer county, Pennsylvania, he removed there, submitting to the hardships of a newly settled country. Here he formed an acquaintance with the Methodists, and, among others, with Mr. Robert R. Roberts, one of our present superintendents, but who at that time was young, never having appeared in public.

When I first came on to this district, in 1820, I met with the dear old man at the quarterly meeting for Beaver circuit, where he had laboured under the direction of the presiding elder, the year preceding, with great acceptance. Declining an invitation to join the Conference, because, as he said, he feared he should occupy the place of some one more likely to do good, he accepted of the only vacancy on the district, a newly-settled country between Beaver and Cross-Creek circuits. When I mentioned this place to him, and expressed my doubts of his being able to labour in so rough a place, his reply was, "It is just the place for me." He accordingly went, formed a small circuit, and, though apparently worn down, he preached with much success, until increasing debility obliged him to desist.

In June following he attended a Camp-Meeting on Beaver circuit.— Though he exhibited the marks of a cultivated mind, imbued with divine grace, yet his palid countenance evinced to the spectator, that he could not long continue an inhabitant of this world. Unable to be much active in the work of God, he manifested the superior graces of the Spirit, by patience and resignation, frequently saying, "I shall soon go home, and be with Christ, which is far better. In this the will of the Lord be done."— On parting from his friends, he took a preacher by the hand, looked expressively at him, and said—" Brother! I shall never see you again in this world. Let us endeavour to meet in

glory." On Wednesday evening he arrived much fatigued in the vicinity of Pittsburgh. He informed his family he wished to visit Pittsburgh; but he was prevented from doing so, for on the next morning about the time he calculated to set off, (his family, supposing him asleep, had left him alone,) he took his departure to the world of spirits; and we have no doubt he rests with his God.

Many were the excellencies of our deceased brother. He gave evidence at an early period of life, of regeneration; and from that time till his death he walked circumspectly before men, and, we believe, uprightly before God. Among his Christian friends, he was considered and treated as a father in Christ; and while honoured and esteemed by all, he manifested a willingness to be the servant of all. Humility, indeed, shone conspicuously among the other graces of the Spirit with which he was adorned. He sought and obtained *perfect love*; and both by precept and example, he led the flock of Christ into this rich pasture.

As a minister there was something truly apostolic in his appearance and manner; and on all occasions he evinced a thorough knowledge of the gospel of Christ. He endeavoured to keep at an equal distance from dry metaphysics on the one hand, and disgusting dogmatisms on the other. His was the simple, yet dignified preaching of the primitive evangelists. He studied much: and most of all, he studied to be useful. This was his constant end. And though not so extensively useful, on account of the restricted sphere in which he moved, as many of his brethren, yet he has left a track behind him, in which others may tread, and a name that will long be remembered with gratitude and veneration.

Thus lived, suffered, laboured, and died, our worthy brother, Thomas M'Leland. May his example be imitated by those who remember his Christian and ministerial virtues.

Poetry.

From the London Methodist Magazine.

ODE ON GOD.

*(Translated from the Russian of Derzhavin, by
John Bowring, F. L. S.)*

O Thou Eternal One ! whose presence bright
All space doth occupy, all motion guide;
Unchang'd through time's all-devastating flight;
Thou only God ! There is no God beside !
Being above all beings ! Mighty One !
Whom none can comprehend, and none explore ;
Who fill'st existence with *Thyself* alone :
Embracing all—supporting—ruling o'er—
Being, whom we call God—and know no more !

In its sublime research, Philosophy
May measure out the ocean-deep—may count
The sands or the sun's rays—but God ! for Thee
There is no weight nor measure : none can mount
Up to Thy mysteries ; Reason's brightest spark,
Though kindled by thy light, in vain would try
To trace Thy counsels infinite and dark :
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First chaos, then existence ; Lord, on Thee
Eternity had its foundation ;—all
Sprang forth from Thee ;—of light, joy, harmony
Sole origin :—all life, all beauty Thine.
Thy word created all, and doth create ;
Thy splendour fills all space with rays Divine.
Thou art, and wert, and shalt be ! Glorious !
Great !

Light-giving, life-sustaining Potentate.

Thy chains the unmeasured universe surround,
Upheld by Thee, by Thee inspir'd with breath !
Thou the beginning with the end hast bound,
And beautifully mingled life and death.
As sparks mount upwards from the fiery blaze,
So suns are born, so worlds spring forth from
Thee :

And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in thy praise.

A million torches, lighted by Thy hand,
Wander unwearied through the blue abyss ;
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss.
What shall we call them ? Piles of crystal light—
A glorious company of golden streams—
Lamps of celestial ether burning bright—
Suns lighting systems with their joyous beams !
But Thou to these art as the noon to night.

Yes ! as a drop of water in the sea,
All this magnificence in Thee is lost :—
What are ten thousand worlds compar'd to Thee ?

And what am I then ? Heaven's unnumbered
host,

Though multiplied by myriads, and array'd
In all the glory of sublimest thought,
Is but an atom in the balance, weigh'd
Against Thy greatness ; is a cypher brought
Against infinity ! O what am I, then ? Nought !

Nought ! But the effluence of Thy light Divine,
Pervading worlds, hath reach'd my bosom too ;
Yes ! in my spirit doth thy Spirit shine,
As shines the sun beam in a drop of dew !
Nought ! but I live, and on hope's pinions fly
Eager towards Thy presence ; for in Thee
I live, and breathe, and dwell ; aspiring high,
Even to the throne of Thy divinity.
I am, O God ! and surely *Thou* must be !

Thou art ! directing, guiding all, Thou art !
Direct my understanding then to Thee ;
Control my spirit, guide my wandering heart :
Though but an atom 'midst immensity,
Still I am something, fashion'd by Thy hand !
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their
birth,
Just on the boundaries of the spirit-land !

The chain of being is complete in me ;
In me is matter's last gradation lost,
And the next step is spirit—Deity !
I can command the lightning, and am dust !
A monarch, and a slave ; a worm, a God !
Whence came I here, and how ? so marvellously
Constructed and conceiv'd ? unknown ! this clod
Lives surely through some higher energy ;
For from itself alone it could not be !

Creator ! yes, Thy wisdom and Thy word
Created *me* ! Thou source of life and good !
Thou Spirit of my spirit, and my Lord !
Thy light, Thy love, in their bright plenitude,
Fill'd me with an immortal soul, to spring
Over th' abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to Thee—its Author there.

O thoughts ineffable ! O visions blest !
Though worthless our conceptions all of Thee,
Yet shall thy shadow'd image fill our breast,
And waft its homage to Thy Deity.
God ! thus alone my lowly thoughts can soar ;
Thus seek Thy presence—Being wise and good !
'Midst Thy vast works, admire, obey, adore ;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.